Volume XXVIII MARCH 1938 *Number 2*

The Chicago Theological Seminary REGISTER

PUBLIC PRAYERS OF THE CHURCH

By WILLARD L. SPERRY

THE FAITH BY WHICH I LIVE

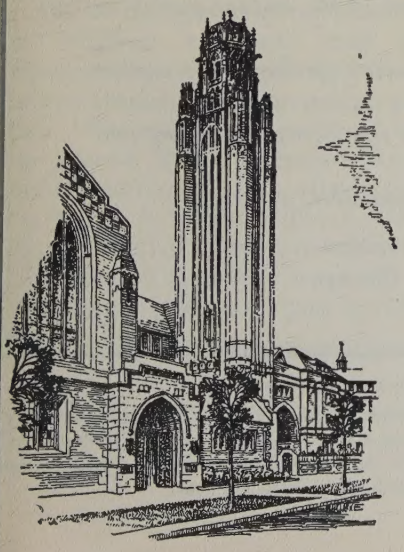
By SAMUEL C. KINCHELOE

THE LABOR CRISIS

By PAUL H. DOUGLAS

THE INTERNATIONAL OUTLOOK

By WALTER H. C. LAVES



DIMENSIONS OF THE CHURCH

By DOUGLAS HORTON

I BELIEVE IN THE CHURCH

By HUBERT STEM

STUDENT LIFE AT C.T.S.

By RALPH HYSLOP

Faculty Notes and Book Reviews and the

Hammond Library Extension Service Bulletin

Hold These Dates: August 1-13!

PASTORS' INSTITUTE PLANS ENLARGED PROGRAM

This summer the Pastors' Institute, in response to an insistent demand, will offer a two-week instead of a one-week program. The entire program will be a unit, but each week will have its special emphasis, and persons who find themselves able to attend only one week will be able to enjoy a program complete in itself.

Dr. Frederick W. Norwood, the noted English preacher, for many years pastor of City Temple, London, England, will conduct a course of lectures on preaching during the second week. An equally distinguished American religious leader is being sought for the first week.

The program has not yet been completely planned, but well-known members of the faculties of the three co-operating institutions will conduct classes or give lectures. Among those who will offer instruction the following will probably be included: President Albert W. Palmer and Professors A. C. McGiffert, Fred Eastman, Arthur E. Holt, Benjamin W. Robinson, W. M. Alderton, Samuel Kincheloe, Matthew Spinka, Anton T. Boisen, Robert Cashman, and Reverend Donald Beatty, of the Chicago Theological Seminary; Professors H. N. Wieman, M. H. Shepherd, D. W. Riddle, C. T. Holman, W.C. Graham, E. C. Colwell, E. J. Chave, R. A. Bowman, and A. G. Baker, of the Divinity School; Dean Edward Scribner Ames and Professor W. E. Garrison, of the Disciples Divinity House. Distinguished members of the faculties of other departments of the University will also be drafted for service.

The program for the first week will give special attention to the interests of directors of religious work on college and university campuses, pastors with college and university constituencies, and Christian association secretaries; the second week's program will follow more closely the pattern of previous Institutes, with the pastor of the average parish in mind.

Besides classes and lectures there will be a rich offering of observation trips, social and recreational events, round tables, and discussions. Everything possible will be done to make the experience interesting and profitable.

For printed detailed program, as soon as available, write to

ALBERT W. PALMER, *President*
5757 University Avenue, Chicago

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary 5757 University Avenue, Chicago, Illinois. Entered as second-class matter, April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVIII MARCH 1938 NUMBER 2

THE PUBLIC PRAYERS OF THE CHURCH

By WILLARD L. SPERRY

[*The following is a digest, a brief outline, of the three Alden-Tuthill lectures delivered during Ministers' Week, January 31–February 4. For the rich illustrative material which made them so unique and memorable, our readers must wait until Dr. Sperry's book on the subject is published some two years hence. He is, as everyone knows, Dean of Harvard Divinity School, and author of "Reality in Worship," "The Paradox of Religion," "What You Owe Your Child," "Wordsworth's Anti-Climax," etc.*]

I. THE THEMES OF PRAYER

PROFESSOR FRANCIS G. PEABODY used to say that there are two levels of Christian history: a surface level at which theological and ecclesiastical changes occur and are registered and a deeper level of undifferentiated and continuing Christian piety. He thought that the true history of Christianity was found at this deeper level; in the unbroken succession of saintly souls.

We are living in a time of drastic change in religious, economic, and political thought. What these changes are finally to mean we shall not know in our generation. Meanwhile, the public worship of the church is its corporate piety, continuing unbroken. One of our duties to our time is to safeguard the ongoing, vital life of Christian worshipers, met in church. This may be as great a service as to give them weekly advice upon politics and economics.

The subject of worship has been much on our minds for twenty years, and by this time we should have outgrown the initial desire to "enrich" our services by means of decorative trimmings. Our permanent task is to make worship more simple, sincere, and real. Architecture, ceremony, vestments—all help. But they all have their dangers of unreality and insincerity. We must guard ourselves at these points; an insincere building is as grave a hindrance to true worship as a creed said with mental reservations.

Meanwhile, it becomes increasingly clear that the problem of bettering our worship is mainly a matter of improving the public prayers of the church, since prayer is the heart of the act of worship. And this definition of the problem has for us one great advantage—it requires no machinery, no financial campaign or apparatus. You do not need ten thousand dollars before you can do anything. You

can begin at once—next Sunday—where you are and as you are, with your own mind and heart to guide you.

It is important to distinguish between two kinds of prayer, which correspond broadly to the mystical and the prophetic types of religion. For the mystic, prayer is adoration and praise, a glad contemplation of God. He can have no problem of unanswered prayer, since his prayer is answered in the offering of it. For "prophetism"—to use Heiler's word—prayer is an attempt to change facts, to get results in time, to see God's work forwarded in history. Such prayers are by no means always answered and often create theoretical difficulties, both in anticipation and in retrospect.

Our Protestant prayer in the nonliturgical churches is mainly of the latter type. We ask for "things" in time rather than seek the direct vision of God in eternity. We should do well to correct our public prayers at this point, making some study of the prayers of the Jewish synagogue and of the Catholic—both Eastern and Roman—churches. Jewish prayer is predominantly thanksgiving for the providence of God as revealed in the history of a people. Catholic prayer is mainly praise and adoration. The elements of direct petition and intercession which bulk large in the average pastoral prayer with us are not so prominent in Catholic worship. We should make prayer less problematical and more real for our people if we would teach them how to pray in praise, adoration, and thanksgiving.

Both mystic and prophet meet on the common ground of the prayer of confession, since both need to be cleansed and forgiven; the one for his vision of God, the other for his service of the world. The conventional prayers of confession are, for many modern minds, too general, too abstract, to be faithful to the troubled conscience of our time. The "sense of sin" needs to be given concrete statement. This is one of the points at which our praying needs care and sincerty, that "no false shame may keep us from confessing those sins which no proper shame kept us from committing."

In general, we do well to keep clearly and constantly in mind the main themes of prayer. They are at least six: aspiration, confession, praise and adoration, thanksgiving, petition (requests for ourselves), and intercession (requests for others).

II. THE PATTERNS OF PRAYER

Fixed patterns of Christian prayer begin to emerge by the end of the first century. The Eucharistic prayer in the *Didache* is a familiar instance. From then on we find increasing witness in the writings of the Fathers to what we should now call liturgical worship. The Mass was for centuries celebrated in accordance with common principles and practices, but with slightly varying local usages. The records of this diversity are found in the various "Sacramentaries" or service books; the Mozarabic (Spanish), the Gallican (French), the Ambrosian (Milan), the Leonine and Gelasian (Roman). By the ninth century the Roman use prevailed, and the Canon of the Mass was finally fixed in the twelfth and thirteenth centuries.

It is important to realize that the formation of this oldest and still most widely used of the Christian liturgies followed an initial period of spontaneity and a process of "trial and error." A great liturgy is not the work of one man but of many men, of the community as a whole, whose repeated use of more or less familiar material must have criticized, revised, and finally confirmed in a generally accepted form what was originally a spontaneous utterance. Primitive Christian worship must have been as free and informal as is that of our

more "ecstatic" sects, the congregation frequently voicing, either individually or all together, its assent to what was being said and done, "Amen—So be it—Come quickly, Lord Jesus."

We may ask why the periods of informality and spontaneity cannot be permanently prolonged. The answer is reasonably simple. The themes of religion, when it is true to its central concerns, are relatively few, and the permutations and combinations of words to express these themes correspondingly limited. A settled society fixes upon certain conventions which shall state simply and clearly the concern of the moment.

Any man can be religiously unconventional for a short period; but inevitably his unconventionality begins to crystallize into a new convention, and the question then arises whether the new convention is better than the old. Meanwhile we do not forfeit reality or power by accepting the general principle of pattern in life. Indeed, most of the world's most beautiful creations have been effected within some restricted pattern which an architect, a poet, a painter, or a musician imposed upon himself. The ninetieth Psalm is a rather formal pattern of words, but no one has ever better stated the brevity of human life and the eternal life of God.

Of the familiar patterns of prayer two deserve special study: the *collect* and the *litany*. The forms of each are marked by brevity. One is struck in studying the historic liturgies by the fact that they furnish no precedent for, or parallel to, our "long prayer." There are long periods of prayer, but these periods are broken into single short acts of praise and thanksgiving, or petition and intercession. Liturgical prayer says one thing at a time, very briefly, and then waits for, and invites, the consent and often the verbal response of the congregation.

The *collect* in its pure form is only a single sentence. It has the following structure: a direct address to God, a relative clause which states the particular divine attribute relevant to the moment, a petition or intercession, a clause of effect or consequence which indicates the intention of the prior request, and a formal conclusion. "O God . . . ., who art . . . ., grant . . . ., in order that . . . ., for Christ's sake." The conciseness of the thought and the swift movement of the idea save the collect from degenerating into pious reverie.

In the *litany* a succession of sentences is proposed, each with a distinct act of praise or thanksgiving, or with specific requests, and followed by a congregational response, "We beseech thee to hear us"—"Good Lord, deliver us"—"Praise be to God"—"Thanks be to God." Again we have here a formal crystallized pattern of what must have been the free and instinctive usage of more primitive times, in which the people constantly confirmed the words of the leader.

Even though we never use formal liturgical prayer but continue to confine ourselves in the pastoral prayer to extempore utterance, we shall do well to make the patterns of the collect and the litany second mental nature. These forms will keep our thought in quick motion and will make our words direct and concise. Their very structure, when adapted to extempore praying, will save us from a too meandering type of reflective and self-analytical prayer.

III. THE WORDS OF PRAYER

Religion makes constant use, must make use, of symbols. These suggest what can never be finally defined. They are capable of expressing and arousing emotion. They ought not to be irrational, but they go beyond reason.

Now we greatly delimit the conception of religious symbolism if we confine it to

what is "made" or "worn" or "done"—to crosses and postures and the like. Of all the symbols which religion uses, the most constant and the most powerful are words. Words are not literal transcripts of that to which they refer; they are suggestions and intimations. Therefore, religious symbolism is at its best in words of Scripture and in words of prayer.

Is it proper for us to make anything like a formal study of the words which we use in prayer? To many of us this suggestion seems to carry with it a hint of artificiality, if not of irreverence. Yet, if you will get some stenographer to take down your "long prayer" for a series of Sundays and then let you have the results, you will find that there is a problem here. The great poets, even when working at the noblest themes, never thought it beneath their high calling to have a constant care for words, and we do well at this point to follow in their train.

Robert South, the seventeenth-century Anglican divine, has two sermons "Against Long Extempore Prayers." It is true that his argument is biased by his preference for a prayer book. Nevertheless, he makes one good point. It is hard to maintain the spirit of prayer at the same time that the mind is busied making sentences. "It is certain that while the head is so much employed, the heart must be idle . . . . . While a man prays extempore he is studying; he is beating his brain when he should be calling out his affections." We all know what he means. Hence the need of some initial care for the words we use.

Perhaps the simplest rule for finding appropriate words for prayer might be suggested in a metaphor. The words of prayer should form sentences which are like a piece of plate glass. They do not call attention to themselves. They allow the worshiper behind them to see through them into the infinite, and they allow the light from without to come in. Conversely, the bad words for prayer are those rhetorical and striking words which make a pattern of colored glass and call attention to themselves, preventing people from seeing through them and shutting out the light. Such prayers, like stained glass windows, may be appropriate and even helpful for private devotions, but they have no place in a church service. If any word in your prayer calls attention to itself, it is a wrong word.

And, finally, these words are an attempt to unite or reconcile two quite distinct ideas. One of the loveliest prayers I know is that used by the Breton fishermen, "O God, thy sea is so great and my boat is so small." Here is the generic idea and endeavor of all prayer. We are trying to tie into a single sentence words which deal, on the one hand, with the life of God and, on the other hand, with our lives. A sentence from Augustine's *Confessions* will suffice as an example. "Blessed is he who loves Thee, and his friend in Thee, and his enemy for Thee. For he alone loses no one dear to him, to whom all are loved in Him who never can be lost." Here are two contrasted and initially mutually exclusive ideas—God whom we can never lose and our friends whom we must lose. These two ideas, like two ends of a rope, are brought together, overlaid, and then doubled back on each other to be tied into a single square knot of words. The harder you pull that sentence of Augustine's the tighter it becomes. Fifteen hundred years have not pulled it apart. Now it is this tying the life of God and the life of man into a square knot of simple words which is the real essence of praying. And here is the peculiar excitement and energy which we feel, but do not always analyze and identify, in the greatest prayers of the church.

THE FAITH BY WHICH I LIVE

By SAMUEL C. KINCHELOE

[*This article is an enlargement of an address delivered in Bond Chapel. Dr. Kincheloe is the Seminary's Associate Professor of the Sociology of Religion. His new book, "The American City and Its Church," will be published shortly by the Missionary Education Movement.*]

I AM making a testimony rather than preaching a sermon. You will understand my later statements better if I make a genetic approach.

I was conditioned to religion by my early family, church, and school experiences. My parents were not overly pious, though both were deeply religious. We were members of Fairview (Ohio) Christian church, the group with which the Congregationalists united in 1931. Barton W. Stone was one of the founders of the churches in southern Ohio. He had come from Kentucky; the spirit of the Kentucky revivals of 1805 had come down through our churches. The ministers had the characteristics of the pioneer preachers. They were men of experience and understanding, of dignity of life and strength of character. They were students of the Scriptures and interpreters of life. They had a tradition of preaching and evangelization.

They came into our home often. They were often invited for the week end. When they came, if the weather was cool, a fire was built in the parlor, big meals were prepared, and all unnecessary work ceased. We talked about the fireplace. The conversation had to do with the way of the salvation of life; religion was for us an important part of life. The minister earned his meals at our house. If my father disagreed with him, he more than earned them. The topics of religion were seriously considered. At the end of the evening my father would ask the minister to make a few remarks to the family. It was a devotional conclusion to the evening and often ended with prayer.

The minister or some helper always conducted in the community a revival or protracted meeting. This was a time of renewal of spirit, and, in a rural district where we were not overburdened with lectures and recitals, it was a time of awakening and stimulation. The church was made conscious of what it should be as a religious institution. The church was against the world. The community then consisted of the saved and the unsaved. There was much passionate yearning for the sinners. I was always greatly impressed with their terrible condition. It was in these revival services that I felt keenly the urgency to make my life count, to go as a missionary, at least to be a minister. Those were days when foreign missionaries were our greatest heroes. Ministers and teachers were also highly honored, and to their roles I aspired. My mother added her blessing to my resolutions in informal but effective ways.

We had preaching only once a month, but the Sunday school went on all the time. The most important people of the community were its Sunday-school teachers. The Sunday-school teachers were really students. They didn't know anything about group work, but they held our loyalty and interest. They and our parents taught us the Scriptures and kept us memorizing them. The transition from characters who lived two to three thousand years ago to the problems of our community was quickly made. The biblical

characters were interpreted for daily living.

The opening exercises of the Sunday school really substituted very well for preaching, especially when they called on Uncle Henry for prayer. The prayers were addressed to God, but they were also intended for us. There was repetition in them from Sunday to Sunday but not as much as there is in a good Episcopal service. Because of the repetition, they became a part of us. They opened by reminding us of the goodness of God and closed by reminding us of the shortness of time and the length of eternity and of our relationship to each. It was here as well as in the sermons where we got the five cardinal principles of the Christian church:

1. Christ the only head of the church
2. Christian our only name
3. The Bible our only creed
4. Christian character the test of fellowship
5. Individual interpretation of the Scriptures the privilege of every believer

After the minister had given these five points, he closed his hand, saying that if these five principles were followed there would be the union of all the followers of Christ.

An important part of our family and religious life was the singing of hymns. Mother was the organist at the church. There were groups in for choir practice. We sang together on Sunday afternoons. We prepared to sing at the old Sunday-school celebrations when on Saturday the Sunday schools from the county met for a day of program and fellowship. There were special musical programs for Easter and for Children's Day. The words of the hymns, like the words of Scripture, were in our hearts and on our lips as we went to the fields.

These Christian churches gave me a reasonable outlook. They were much more liberal in their outlook, with their emphasis on salvation by character, than were the neighboring Methodists. The Methodists in those parts talked outright about hell and seemed familiar with many details concerning it. Most of the Christian ministers only implied it and emphasized the love and concern of God for the least child. The higher-criticism controversy skipped us; in fact, our whole approach to the Scriptures was to see what they could mean for us today. I was given a reasonable introduction to science and history in high school where a wise high-school teacher, and one deeply religious, gave us a modern view of the Scriptures.

I have dwelt on these experiences longer than I can on other parts, but this part of one's life is most important in fixing the emotional tone which is so basic to one's faith and religious experience.

For a while we drove into Georgetown six miles to high school; later my brother and I went to live with my grandmother, who had moved from the farm. It was here I met the Disciples of Christ. As a girl my grandmother had heard some of the great preachers of the group. The Disciples there were very scriptural and vigorous. I was convinced by their preacher that denominationalism was terrible and that church union should be at the foot of the cross of Jesus Christ, where the Disciples already were. A Disciple minister whose charm and strength of personality gave him great leadership took me aside to say that, since I proposed to be a minister, I should study the Scriptures to find "the true faith."

For the most part my teachers in college were liberals. There was sufficient number of orthodox people there and in the local church to bring a tension between these groups and to sharpen up the issues. My leanings were with the liberals. In fact, I began to be a "come-outer" and remained such for several years.

I had so many teachers in college with

a modern outlook that I was prepared for the liberal viewpoint at the Divinity School. No time for adjustment was needed; I was truly happy. My year in the Divinity School was a real experience for me with Dr. J. M. P. Smith, Dr. S. J. Case, Dr. Allen Hoben, Dr. Ernest D. Burton, Dr. Herbert L. Willett, and others. Perhaps the most important was an experience with a little group which met in Dr. Hoben's study on the third floor of the house in which Dr. Holt now lives. There we had testimony, personal narratives of the steps through which we had come to a liberal position. We are in a new day now, but then such testimonies and experiences were of the greatest importance.

It was during this year that I came to know a number of significant Chicago Disciples and to be brought into a fruitful fellowship with them. They greatly influenced my attitudes and conceptions of religion. As one of Dr. H. L. Willett's assistants I sat under his preaching and taught a men's class which gave me my first work with city people. I joined "Dr. Ames' Church" which had for its slogan: "This church practices union; has no creed, seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, as inspiring as love."

It was in the Department of Sociology in which I ceased to be a "come-outer." (A "come-outer" is one who rejoices that he has now found the correct intellectual formulation for religion and looks with disdain on all those who believe in the system which he once accepted.) I ceased to be sad that all men did not see the light exactly as I did. I came to search for the human-nature basis of religious experience. I did not come to think that one intellectual formulation was as good as another. I had to have a system whose parts fitted together. I had to accept the teachings of modern science, but I came to see the significance of man living according to his light and the great significance of goals and purposes for all men. While I was very much committed to sociology as a science (and still am), I never went in for the "easy optimism" of some liberals in this field. The brand of sociology in the University of Chicago when I was there did not lead one in this direction; in fact, it had its own forms of pessimism.

My experiences in the Seminary have brought me further along the way toward a combination of yearnings of my youth for service to humanity and the possibilities of a vital religious experience in the presence of a modern world-view. The experience at the Seminary and with the Congregational fellowship has quickened my consciousness of the necessity of some such outlook if religion is to have a vitality for our times.

I believe that the greatest and best revelation of God has been found in Jesus, whom I think of as the way, the truth, and the life, the door, the true vine, the light of the world, our teacher and master, the good shepherd, the bread and water of life, the companion of the way, who even today is for us a spiritual presence. The character and presence of Jesus were made vivid for me in my childhood. He has never grown dim with changing conceptions of theology.

I believe in the continued presence of God which is with us through the fellowship of believers surrounding us. I see the presence of God in human beings with whom I am associated. God as revealed in Christ and in human life is for me that which holds my universe together; gives me a sense of unity and purpose of life; gives me a sense of strength for tasks which face me and a willingness to give utterance to my own deepest aspirations. God is for me the truest, the most beautiful, and the best presence I know. His is

the spirit of compassion and love, of might and power, and of justice and equity.

I believe in inspiration which arises out of the needs of men; the thrill of having thoughts which, when uttered, make articulate the inarticulate yearnings of men; in inspiration, not as some queer process, not some violation of the laws of nature, but a natural process with great spiritual possibilities. We must be willing to build materials and lay such a sound groundwork that, when we put ourselves in the mood and circumstances, there can well up within us fresh formulations which are more than our former rationalizations. We must be willing for the deeper yearnings of our spirits to reach the surface in statements which have vitality and reality in the kind of world in which we live. God is about us on every hand, and in the spirit of prayer, the spirit of the uplifted face, we achieve a message.

I believe that our sense of relationship to God may have many personal and individual aspects but that fundamentally our conception of God is related to our sensing the highest and most social thinking of our fellows. I believe that we may learn much of God from the great spiritual experiences of man's past, but I believe in the growing edge of our understanding of God in the numerous struggles through which we are now going.

I believe in churches. It is the task of churches everywhere to orient the human being to the cosmic order, to orient him to his fellows in terms of his own conception of his role in his group, to build "fellowships of believers," to provide opportunities for "worshipful problem-solving," and thus to bring serenity to persons in a perplexed world, to build good local communities, to develop a concern for responsible citizenship, and to produce prophetic messages describing the kind of world which we should have. These great tasks do not vary from community to community. They have a universality in both time and space.

I believe in the worship and preaching service as the great symbol of our religious life and as an effective means of Christian experience. A delicate sense of true imaginative inspiration is necessary to enable the minister to deal with the present content of life in terms so sincere and so filled with true art that attitudes can be changed and opinion can be molded in such fashion that advance toward a divine commonwealth can be made. What we commonly call worship is the heart of the Christian religion. There are brief moments when we see our lives in retrospect, break down our hardness of heart and sense our relationship to all that we think of as dear and sacred. These moments are not filled with trivialities or irrelevancies, for it is in them when resolution and commitment to the highest social values take place. It is here where we appraise both the work in life which is ours and the role which we take. It is here when we deal with ourselves in terms of the most socially sacred thinking which we can do.

I believe that religion must have to do with man's need to meet the issues of his life today. We cannot dodge the problems of our present society. We must refuse, however, to be content with the casual, the incidental, the temporal, and the trivial. We have the necessity of sensing the more universal and more spiritual aspects of the issues which come before us. As we stand before our world and have in mind vividly the conditions of our fellows, in lack of food, clothing, and adequate housing, in lack of fruitful and wholesome fellowships and associations—as we sense these great needs of our fellows and sense the sharpness of human longing for the good life, who among us can fail to make an emotional commitment to some power beyond himself, to put his lot in with the great causes of humanity? In such commitment one finds a sense of poise and serenity.

THE LABOR CRISIS

By Paul H. Douglas

[*Extracts from an address before the Public Issues Forum of Ministers' Week. Dr. Douglas is Professor of Economics at the University of Chicago, Lecturer in Social Ethics at our Seminary, and author of "The Problem of Unemployment," "The Theory of Wages," etc.*]

THE rapid increase in the membership and activity of American unions has aroused acute fears among the majority of the managers and owners of business.

Those who are in highly competitive industries are fearful that if their plants are unionized—while those of their competitors are not—the result may be such a jacking-up of their comparative costs that their competitors will be able to undersell them and hence force them out of business. Still others are afraid that, even if the whole industry were to be unionized and a substantial basic uniformity of wages achieved, it would then be forced to raise prices appreciably and perhaps, in doing so, to suffer such a large decrease in demand as to render idle a considerable part of its capital equipment.

Even those in monopolistic business are nervous lest unionization, by increasing wages, will decrease profits and hence cause stockholders to grow restive and ultimately turn them out in favor of those who can promise a larger return.

Second, there is a widespread fear that if men organize they will seek to reduce the speed at which they work, oppose the introduction of labor-saving devices and methods, and consequently increase costs still further.

There is also the fear that if unionism is established the workers will then be in a better position to strike and thus tie up production, cause plants to lie idle, and prevent contracts for future deliveries from being filled. But even this is not all.

Many employers feel already harassed by the difficulties of managing production, sales, and finance; and the prospect of long conferences with union representatives opens up distasteful vistas of a series of headaches from which only the aspirin industry will gain. Added to this is the dislike for many recently adopted union tactics, such as sit-down strikes and mass picketing, which seem to be acts of trespass and of intimidation.

Most employers, moreover, regard themselves as kind and considerate to those who work for them, and it is natural therefore to regard unionization as showing ingratitude on the part of the men.

What seemed to be a condition of harmony and of mutual respect is suddenly replaced by conflicts of interest and at times by strife. It is small wonder, therefore, that such employers come to believe that these clashes are not caused by inequities in wages and working conditions but instead by the crafty machinations of "outside agitators," and that if the latter could only be removed all trouble would cease.

But even these are not all the nightmares which worry employers. They have heard of corrupt labor leaders and of union racketeers, who are indeed a disgrace to our society, and some employers believe that these form the majority of the men with whom they will have to deal. If employers grant collective bargaining, may they not be forced by such men to pay personal tribute?

It is proper that, after having tried to understand the fears which lead many employers to oppose unionism, we should also try to understand the desires and fears which cause large numbers of manual

workers to turn toward it. This is not an easy effort for us to make.

Some of us have been manual workers in the past, and by an effort we can recall how we felt when we were in those circumstances. Those of us who have never been in such a place can at least try to think how we would feel were we there. If we do this, we will recognize that the manual workers are men like ourselves. Most of them are married and have children and want to do for them what we want to do for those who are dear to us. They want to protect them from want, from fear and from cold, and to give them a chance to be happy, to enjoy life, and to have an opportunity for self-advancement. They want to feel self-respecting and to be treated as persons rather than as "hands" or numbers. What, then, is going on in their lives and within their minds which has led them during the past year into unions?

QUESTION OF WAGES

Let us, first, take the issue which lies at the core of labor difficulties, namely, the question of wages. While a comparative minority of highly skilled workers do receive high hourly rates, the earnings of the unskilled and semiskilled are quite low in terms of so-called American standards of living. For example, it is probable that the average hourly rate for unskilled labor in the country is not far from forty or forty-two cents an hour, while in many sections it is far below this. This means that with a forty-five-hour week the average full-time weekly earnings would be only $18 or $19, and with a fifty-hour week but $20 or $21.

Even if these men worked every day in the year, therefore, their annual earnings could not much exceed $900 or $1,000, while irregular employment, unemployment, sickness, etc., pull this average down in practice very much farther. Now, if any of us were to try to support a family on $18 a week, I am willing to prophesy that we would want to combine with our fellows in order to push up the scale and enable us to provide more food, some warm clothing, and a less squalid house or apartment for our family. And even if our earnings went up to $25 or $30 a week, we would still have the same desire.

The average worker in industry feels indeed that he can do little by himself in this direction. For any one man or any few men are easily replaceable by an employer. If men protest individually, others can quickly be moved into their jobs and the protestants left out in the cold. But if the group as a whole combines for united action, they cannot easily be replaced. Consequently, men and women turn to unionism as a means of obtaining collectively what they feel they cannot secure individually. And I am quite sure that, if we were in their place, we would in the main do just what they have done and are doing.

HOURS OF WORK

Second, there is the question of hours. Whatever may be the abilities of the workers to bargain individually with management on the question of wages (and they are not as great as is sometimes stated), there is no such possibility in the case of hours of work. A factory cannot have some of its workers coming to work at seven o'clock and then have others stroll in at half-hour intervals. All the workers on a shift must begin and end work at the same time. This means that the individual worker has little or no control over his working hours and, in the absence of unions, must largely accept such terms as the employers offer.

The workers feel, therefore, that by combining together they can have a voice in determining the length of the working week and that they can get shorter hours,

and hence more time for leisure, through unions than if they individually had to accept the terms handed down to them by their employers.

THE SPEED-UP

Third, large groups of workers believe that management is constantly trying to speed them up and get a much larger volume of work for little or no increase in their daily pay. If the workers are on piece rates, they are afraid that the rates will be cut if some of the men turn out more units.

Moreover, while time rates partially protect the workers in the handicraft trades, where the worker sets the pace, they do not do so in the mass-production industries, where the machines set the pace. For here, workers can be forced to tend more spindles and looms—as in the textile industry—under the stretch-out system, or have the conveyors or "belt" greatly speeded up—as in automobiles and automobile parts. Here again the worker feels more or less helpless by himself. In unorganized shops the workers will put pressure on their fellows not to work too fast, lest in doing so they cause the rate to be cut or the standard quantity of output raised. This results in more or less of a constant guerilla war between management and the workers and between the workers and the "speed-horses" in the plant.

Under unionism and collective bargaining, the workers believe these differences of interest can be settled in a more orderly way. Standards of output can be agreed on, and then, after the piece rates have once been established, they cannot be changed at the will of the management, nor can the machinery be unduly speeded up. Adjustments in rates should, of course, be made when labor-saving improvements are installed, but these can be affected by mutual agreement.

PROTECTION

In the fourth place, many men join unions in order to protect themselves from being victimized by their foremen. The foreman wields enormous power in modern industry, and if he becomes prejudiced against a worker he can make it extremely unpleasant for the man and often force him to lose his job. The better employers have sought to guard against such abuses by setting up personnel departments with varying degrees of supervision over such matters. But most of such efforts are hampered by the fear on the part of management that, if they reverse on such matters the decision of the foremen, they will impair shop discipline and cause the workers to believe that the foremen have inadequate authority.

We all know how difficult it is to get the higher officers in any army or a police force to punish petty officers for abusing either their rank and file or the general public, and of how the alleged necessity of maintaining military discipline tends to cement such bodies together even in the face of great wrongs of which the decent members are in their hearts ashamed. The workers feel there is much the same tendency in industry itself, and many believe they will obtain a larger degree of protection from an organization which represents them than from the staff officers of management.

ESPIONAGE

Finally, the great majority of the workers have now become aware of the unfortunate but widespread practice of espionage on the part of employers. I do not know how many of you have read the fourteen volumes of testimony taken on this subject by the subcommittee of the United States Senate. Those who have are, I am sure, shocked by what was there disclosed. The average workers know about all this and resent it. There is

nothing that we in this room would personally resent more than being spied upon by people who were passing themselves off as our ostensible friends and associates, and of having our lawful and legitimate acts then used to deprive us of our position. For that smacks of the Old World, not of the America which we love. Espionage poisons the wells of human intercourse and makes it almost impossible for one man to trust another lest he be talking to a spy.

That is not the way we Americans want to live, and I ask you if it is any wonder that the manual workers should seek to combine so that spies and stool-pigeons may not be able to take away their livelihood?

Nor should we forget the fact that in many communities of this country, men have not been socially or politically free to speak or to live the truth as they saw it.

ONE CONFLICT RESOLVED

From the analysis thus far, one might conclude that we were confronted with the dilemma of an irresistible force coming into conflict with an immovable object. Can the pressure for organization be indeed reconciled with the fears of the employers? That is the question upon which the whole future of our country may depend.

I shall make no general answer to that issue, but I can point out that in Great Britain widespread recognition of unionism has existed for over fifty years and that the British unions are almost universally models of honesty and reliability. Some of you may reply that this may be true of Great Britain but not of the United States. On this point I can give some very specific testimony based on my twelve years' experience as a neutral chairman of the International Board of Arbitration for the newspaper industry, and from serving as arbitrator in other industries as well. In these cases, we have powerful unions operating under the closed shop, backed up by large union funds, and possessing powers which would frighten many industrialists. What do we find in the labor relations of the newspaper industry? Is it corruption? Ask any newspaper publisher. He will tell you, I believe, that the officers of the printing unions—both national and local—are incorruptible. So far as I know, there has never been the slightest breath of scandal about the integrity of the Typographical Union throughout its eighty-five years of history. It works for the interests of its members; its officers live simply, work hard, and do not sell out their men. I have never known any organization, whether industrial, social, or political, which had greater democracy inside its ranks or gave fuller publicity to its receipts and expenditures.

Once a contract is signed, the union insists upon its being strictly observed by its members and locals. It can do so because there is provision for the joint adjustment of disputes arising under a contract, and for their arbitration by neutrals if the two parties are unable to agree. While the right to strike is retained, new contracts are either voluntarily worked out or arbitrated, and there are fewer strikes in the mechancial branches of the business than in virtually any industry in the country.

There is comparative peace in the industry. But it is not a dictated nor a coerced peace. It is instead a peace based upon the strong organization of both sides, and upon the mutual respect which has grown out of long dealing. And all this has been achieved in spite of the fact that the political and social views of the unionists and the publishers are very different.

GOOD FAITH

Now, what is the reason for the high level of integrity and responsibility in

these newspaper unions? It is largely because the employers have given up fighting them and, because of their strength, are instead ready to deal with them as equals. For, make no mistake about it, the policy of the employers toward their workers and toward unionism will largely determine the type of union leadership which develops and the tactics which unionism will have to employ. If the employers fight unionism by virtually every means within their power—if they discharge and demote men for union activity; if they hire labor spies and strong-arm men who try by craft and force to break up the attempts at organization—they are likely to reap what they have sown. For the union, in order to hold its own, will almost inevitably be forced into similar methods.

But where employers deal honestly and in good faith with a union, then I submit that the experience of the newspaper industry is convincing reassurance that the union and its leaders develop honesty, integrity, and responsibility. For since the strong-arm man or the corruptionist is not needed to protect labor's interests, men of this type are sloughed off and those of a very different stamp come to the fore. . . . . [*Professor Douglas cited similar examples in the steel and clothing industries.*] In other words, good faith, if it is accompanied by machinery for dealing quickly and justly with disputes under a contract, will tend to dissipate many and perhaps most of the fears which employers hold.

RELATION TO DEMOCRACY

Finally, I should like to close on the relationship of unions and voluntary organizations to the fundamentals of our democracy. The great mass of Americans, I am confident, are properly opposed to the totalitarianism of communist Russia. They should be—and I believe are—equally opposed to the totalitarianism of fascist Italy and Germany. Democracy may move more slowly, but it makes fewer mistakes, and it can survive its errors, since it is the people themselves who make them. Democracy, moreover, protects the individuals, since they are the ends and not merely the means of society. But how can we have democracy unless there are groups in which men may discuss the problems of their daily life and take steps to deal with them? It is only out of such experiences that the democratic way of life can really flower.

Furthermore, how can men go to the polls as free men and participate as citizens in the processes of government unless they have organizations which will protect them from being victimized by those who hold economic power over them? The critics of the left have always attacked democracy on this ground, namely, that we cannot have political and social democracy if we have at the same time great disparities of economic power. I hope they are wrong, and one of the best ways of proving them so is through the existence of organizations which can fulfil the dual purpose of individual education and protection. For, if such organizations are crushed out or are not allowed to develop, we shall have in the industrial sections of this country something approaching feudalism rather than democracy, and shall not be far from the totalitarian state, which as true Americans we loathe.

THE INTERNATIONAL OUTLOOK

By WALTER H. C. LAVES

[*A summary of a lecture in the Public Issues Forum, during Ministers' Week. Dr. Laves is director of the League of Nations Association of the Midwest and lecturer in the University of Chicago.*]

ALTHOUGH practically all commentators on the international scene will agree that the outlook for a peaceful solution of current international problems is dark, there is a marked difference of opinion both in regard to the degree of darkness and in regard to the method which should be followed in seeking a solution. In the brief time allotted me for a discussion of this very comprehensive subject I want to confine myself to an approach which is rapidly losing support at this moment but which appeals to me as the only one having any promise of success.

Contrary to daily newspaper headlines and cartoons, I believe the real danger spots of international affairs are not to be found in any particular wars or conflicts now going on. These are, of course, ghastly exhibitions of the breakdown of organized society and reversion to more primitive patterns of action. However, they are essentially the products of the past, and I fear that relatively little can be done about them at the present. The time to have built security against the wars of today was obviously yesterday. Both the fears and the realities of warfare today are the penalties for our failures of the last decade.

In part, at least, our unwillingness from 1920 to 1930 to pursue policies which would have held forth some prospect of peace in the present decade, was due to our obsession with the (then) present and our failure to see the long-run consequences of policies which seemed to give immediate satisfaction. Viewed in this light it may be said that our present crisis is largely the product of two danger spots in the pattern of international affairs during the first decade following the World War.

First among these was the lack of adequate efforts to build a system of collective security so that individual nations would not be threatened by aggression. The structure of an excellent world-organization was built, and it served to settle many questions, but recalcitrant interests in various countries, including the United States, made the use of this machinery increasingly difficult. As a consequence, less reliance could be placed upon collective security by individual states and alternative methods of national armament were indicated. The weakness of the collective security system made for reluctance in relying upon it, and this in turn increased its weakness. In the modern world there are but two alternative methods of providing effective security—one is international; the other is national. The international method having failed to establish confidence, there has naturally come a reversion to the national system, including alliances.

Contributing to the breakdown of the collective security system has been the second weakness in the policies of nations since the World War. There has been lacking a realization that the policies of economic nationalism pursued, especially by the victorious powers, would gradually create a condition of economic impoverishment and strangulation from which war would seem to provide the only es-

cape. While paying lip service to the ideas of peace, all the great powers followed policies aiming to increase national self-sufficiency and therefore to reduce international exchange of goods, services, and capital. These policies of economic suicide are today bearing their fruit in Europe and in the Far East.

Without minimizing the horror of the warfare going on in the world today, I want to suggest that we focus more of our attention on the governmental policies now in effect to ascertain whether they are likely to assure tomorrow the recurrence of international crises or whether they are conducive to the creation of something like peaceful international relations. It is a relatively easy thing to see now in which direction we want to go, and it is still possible to formulate policies toward that end.

The past as well as the present still indicates that, if war and conflict are to be averted tomorrow, we must have two objectives clearly reflected in government policies: (1) There must be a stronger system of collective security and (2) there must be encouragement to movements of goods, services, and capital across international lines. These should be objectives of the foreign policy of the United States and not merely of "other countries."

The United States is in a position today where it can materially affect the future of world-peace. On the one hand, its co-operation in a system of collective security can mean the difference between success and failure. To do this, however, it must amend its present neutrality law to permit a distinction to be made between aggressor and victim of aggression. Our present ostrich-like neutrality law not only provides no security for ourselves but encourages war among others. Congress should also pass the law sponsored by Congressman Bierman which would prevent American capital from being used in the development of territory acquired in violation of the Kellogg Treaty.

On the other hand, we should continue to press vigorously for the extension of the reciprocal trade program, which has been one of the brighter spots on the international scene. Through the increase of international trade come rising standards of living and greater political stability. It is an encouraging thing that this year all the peace organizations in the United States are united in a campaign for world economic co-operation to win popular support for these and other policies.

In the formulation of its policies, however, it is of basic importance that the United States keep the objective of collective security through a world-organization continually in mind. There is already evident in the stream of public discussion a dangerous current which attempts to associate American welfare with that of particular countries with whom we are supposed to be in ideological harmony. This must be guarded against lest what is now a psychological barrier between central and western Europe become a political barrier and a new obstacle to world-peace.

THE DIMENSIONS OF THE CHURCH

By Douglas Horton

[*Dr. Horton is minister of the United Church of Hyde Park, Chicago, and Lecturer in Practical Theology at the Seminary.*]

I bow my knees unto the Father . . . . that ye may be able to comprehend . . . . what is the breadth and length . . . . and height . . . . of Christ.—Eph. 3:14–19.

THERE is breadth to the love of God. During the last year I have had occasion to review a number of missionary periodicals; the dominant impression left with me is that of the universality, the magnificent illimitableness, of God's love over the earth. I read the story of an African Bantu, ridden like the rest of his tribe with forest fears, who, hearing the Gospel preached, forthwith discovers strength in himself to meet and dispel his fears. God is not far from him. Dr. Douglas Collier writes of a thrilling and dangerous trip he recently took from the heart of Siam north to Yunnan in China. Bandits infested the trails, but when finally he came to one village hidden in the hills, and the residents learned who he was, they all came forward and one by one held out their hands in welcome. Handshaking is foreign to Asiatics, but it told Dr. Collier volumes; it told him that it was a Christian village, for the proffered hand was a symbol that God's friendship had reached them and inclined them to friendship themselves. There is apparently no tribe or nation in East or West impervious to God's love.

One of the deeper spiritual experiences of the conferences at Oxford and Edinburgh held last summer was given in worship, when men and women from the five continents sat down together, prayed together, and lifted up their voices in common worship. Each sang the hymns in the language most familiar to him. On one side you could hear, "Rendez grâces à Dieu," on the other "Nun danket alle Gott," and elsewhere,

> Now thank we all our God
> With hearts and hands and voices
> Who wondrous things hath done,
> In whom his world rejoices. . . . .

The love of God is broadly apprehended. In it lies our hope for the political unification of mankind.

God's love has a temporal as well as a special dimension. It is long; it is as long as time. There has been no interval in human history, apparently, when there have not been witnesses to the fact that God was reaching with concern into the lives of people. Last summer I walked many times past a house in Edinburgh that is quite obviously old. It bears upon it, indeed, the marks of four centuries. In it there lived, when it was new, a man who was sufficiently humble to listen to God. God whispered to him of the Scotland that might be. That was John Knox, the liberator of his country, the father of Presbyterianism. The love of God came to him as fresh in his age as it had come to the disciples of Christ, and as it might come to us. In a July twilight I made my way through the narrow lanes of the hamlet of Scrooby in England. One did not have to close one's eyes to fancy that the centuries had slipped away and to see, coming around the church corner, a figure clad in the provincial style of 1600, with a face determined but cheerful, a book in hand. It is William Brewster with his Bible—a man whom the tides of God's loving

Spirit were to lift from his rural moorings in lovely Nottinghamshire and send off across the seas with the others whom we have called Pilgrim Fathers—though they were not old as we reckon age—to be one of the spiritual adventurers of history, the father of Congregationalism. The love of God has changed lives through the centuries, coming ever as refreshment of spirit, and invigoration. In it lies our only hope for progress.

The reason that God's love avails to unify mankind and stimulate progress is because it comes from God, the loving Creator. It has breadth and length because it has height as well. Chicago Harbor is the world in microcosm: in it there are small rafts and rowboats which, having no masts, are to all intents and purposes of two dimensions—but there are others of three dimensions. A fresh breeze blowing in the upper air is not for the two-dimensional craft. But the boats of three dimensions, with mast and sails, are able to avail themselves of winds which the others, even if they were conscious, could not know. So it is in the world at large: those who best fulfil their destiny in space and time are those who are aware of a dimension in eternity. Whenever mankind is conscious of the wind of the Spirit, its history becomes noteworthy even on the secular plane; it tends toward solidarity and strength; it tends toward creativity and progress.

Whenever the church, which is the body of Christ, is alive, it offers to its worshipers an experience of growth altogether unique; to be aware that God is the Father of all men is to be broadened; to realize that God is depending upon you for mankind's future is to be empowered creatively; to recognize that God through Christ has sought you out and counts upon you is to enjoy an indescribable lift of soul.

I BELIEVE IN THE CHURCH

By Charles Hubert Stem, '38

THE church has always been a part of my life. As long as I can remember I have had some contact with a church in the community in which I was living. When in high school I became actively engaged in church activities after some rather arduous effort on the part of my minister to interest me in Christian Endeavor. Soon the young people's society in this church became my meat and drink, occupying an undue proportion of time and energy. An emotional attachment grew up around the Christian Endeavor motto, "For Christ and the Church." When I decided finally to enter the ministry, I signed a card, formally declaring my intention to dedicate myself to "Christ and the Church." Here was a double-barreled dedication: to the Way of Jesus Christ and to the church which seeks to proclaim and show this Way. I had no profound thoughts at that time concerning the nature of the church or any serious questions as to its function. I do recall, however, that even then the multitude of denominations in America seemed to me to be altogether tragic. Moreover, to me one of the attractive features of the Society of Christian Endeavor was its interdenominational fellowship and program.

My mood while in college, as far as the

church was concerned, was a rather low one, I fear. I came with the accepting, unthinking state of mind toward the church to an academic atmosphere which challenged students to look at the church and all matters of religious concern with an evaluating and discriminating attitude. I am not sure that mine was always discriminating, however; in fact, I suspect that ofttimes it was a rather cavalier attitude instead of an understanding and truly critical one. At that time the debit side of the account of the church loomed larger than the credit side. I shared in the current disgust with the superstition and dogmatism which had prevailed in the church of the past and still obtains in some quarters today. The otherworldliness of the church and its concern, for the most part, with the salvation of individual souls when the social order so needed the application of the principles of Jesus appalled me and produced an intermittent cynicism in my enlightened and emancipated mind. I remember sitting in the study of my minister one morning and telling him that after nineteen centuries the church had not succeeded in bringing in the Kingdom of God on earth. This seemed to me a terrific indictment at the time.

The organizational and administrative side of the church appeared to be just so much claptrap, standing in the way of a bold program of social action. Why concern one's self with machinery and programs and activities if their net result was nil in changing conditions under which people lived? Anything such as devotion to the church in itself repelled me, for I was impressed with the fact that the church is a means to an end and not the end itself. All talk of the Church of Christ or the Body of Christ almost nauseated me at one time, for it seemed to smack of pietism, mysticism, and other outmoded isms.

My attitude in college was the expression of a stage in my thinking on all fundamental religious questions, among which is the question of the church. It was the usual reaction to a previous adolescent acceptance of the status quo. Nor do I mean to say that I have now repudiated some of the thoughts I had then about the church. I still regard the church as a means and instrument and not an end in itself. I still detest the quietism of some churches and their rather common failure, even yet, to concern themselves with problems of society. Smugness and "piosity" of ministers and members alike, "machine-minded" parsons, and all the sins and vices that may thrive in "religious" organizations are as repugnant as ever.

In recent months, however, I have arrived at a new appreciation of the church. This is not a sudden conversion. No great light opened my eyes at any particular moment. It has been growing in the last two years at the Seminary. Courses in church history, in the theology of the church, in the relation of the church to the social order, in worship, and in the practical help the church can give to individuals have given me some realization of the task and function of the church, some conception of the justification of a church in this modern world. It remained, however, for the Oxford Conference this past summer to complete this process of conversion. Certainly one could hardly come away from such a gathering as this, regardless of theological position, without a renewed interest in the church and all the problems which cluster about it. Four months after Oxford I find my thoughts on the church to be these.

Christianity without the church is hopeless.—I do not mean to say that a person cannot be a Christian without being a member of a church. I do believe that without the church Christianity would not

have persisted. Neither will it be able to function today or tomorrow without a group life in which Christians, in their togetherness, can deepen and provide stimulus for their own lives and can act as a collective force in the life of the society in which they live. Organization and collective life is as important in the life of religion as it is in other areas of living. If this is so, why do we not give ourselves to the church as an instrument to be used rather than bemoan its failures, deride its usefulness, and cry out for something else as a substitute?

We Christians need a new consciousness of the church as a community.—To be sure, the church cannot be the one, perhaps not even the supreme, force in our lives; it cannot be the totalitarian institution it once was and is hoped by some to be today. Yet it seems to me that free churchmen can have a consciousness of belonging to the church, of being members of a community of Christians who seek to share a common life and Lord. In this consciousness would be an element of appreciation of the richness of the tradition of the church through the ages, of its thought, music, hymnology, ritual, and personalities. Church members would be sensitive to the fact that the church is more than the church on the corner, more than the denomination, and more than the Church of England or any other established church.

There is a church universal.—It may be divided in its tangible expression into innumerable national and independent churches. It may be separated in its organic forms by divergent historical and national traditions and radically different theological points of view. Yet there is a reality which is the church universal, the holy catholic church, united in the common acceptance of Jesus Christ and in a deep and broad stream of tradition made up of theology, sacraments, ritual, saints, and prophets.

We must *believe* in the church and its mission. We must *give* ourselves to the church as the only means by which Christianity can be effectively expressed and its influence can be made felt in the common life of our day. We must *love* the church in a way which does not blind us to her imperfections and limitations, but which expresses our devotion to it and our appreciation for what it has been, is, and can be.

STUDENT LIFE AT C.T.S., 1937-38

By Ralph Hyslop, '38

Dear Fred:

You once invited your young brother to spend a week end with you in Chicago. It was exactly seven years ago, and you were finishing your third year at C.T.S., while I was a high-school Senior. I remember vividly the impressions of that visit: walks through what seemed to me then the most solemn and silent corridors on earth (I have often wondered since then where everyone had gone that week end); a meeting with a big friendly fellow whom you introduced as Dr. Pauck and who set me thinking by asking quite seriously if I were coming here some day; my surprise and infinite pleasure when I discovered that washrooms were supplied with complete shoe-shining outfits and my

greater surprise intermixed with feelings of misgiving when I saw the bed come down out of the wall. But the sharpest memory of all is of a quiet room—your room, given to me for the night. There, by the windows which perfectly framed the University Chapel flooded in the moonlight, one solemn and impressionable high-school boy struggled with his varied emotions and attempted to speak with God about something that seemed of direct concern to Him.

That room is mine now; I have lived in it for three years. The corridors are not so silent as they seemed to me once, and I have learned to trust the bed-in-the-door. I have come to know and be part of a most interesting and varied life and I think you may be interested in the 1937–38 version of that life at C.T.S.

You were interested in the Interseminary Movement when you were here. This year, it has grown in strength and taken on national scope and importance. The National Interseminary Conference at Oxford, Ohio, was attended by four of our students whose contributions in leadership were significant and should mark the place of responsibility to be taken by C.T.S. in the national movement. At present, plans are under way for a most interesting Chicago Area Conference to deal with the faith by which the Christian churches live and the contributions that can be made by the various denominations to the problem of reunion.

This has been the "Ecumenical Year," as you well know. Your Seminary was represented at Oxford, England, by four students and four Faculty members. A good share of those also were present at the Edinburgh Conference. The results of this unusual participation are evident in Seminary life and thought. Our *Kaffeeklatsch* discussion group invited the women in and, for five successive Tuesday evenings, held a C.T.S. Oxford Conference with student leaders. The "resource" men were chosen from Faculty and student delegates at Oxford. Discussion of the Oxford reports was critical, and the question constantly repeated was, "How do we put these ideas into action?"

The scene in the Commons Room is not always so serious, however. Under the management of competent (and often inspired) social chairman, dances there have been memorable events. We aren't confined to one type of dancing these days; if you haven't been to a real square dance, you've missed one of life's ripest pleasures. A "Dude Ranch Party" recently brought out not only our Texas delegation with ten-gallon hats but the tenderfoots from New York and Massachusetts for an evening of complete gaiety and relaxation. Expert instruction in the fine art of folk-dancing has been available from Karel Rekas, student from Poland. Lynn Rohrbaugh, C.T.S. student of former days, brought his skills and enthusiasm to add to our knowledge of creative recreation. We all believe in "learning by doing," especially in this area of life.

But the best proof of our support of that educational slogan is to be seen in the field-work projects carried on under the direction of your old friend, Mr. Alderton. The student world still beats a path to his door for advice and encouragement. The director of young people's work in a swank Evanston church compares experiences with the man who gets speakers for "Hobo College" while they both await the emergence from conference of a rural pastor. All sorts and conditions of men are the educators of C.T.S. students today, and the parish of the Seminary stretches from Endeavor, Wisconsin, to southern Illinois. Women share the franchise in this field, and their experiences are as varied as the men's, especially during the summer months. Preaching in South Dakota, conducting vacation Bible schools in

Maine, the feminine contingent upholds the honor of the alma mater.

Two co-operative dining clubs, Woodlawn and Kimbark, serve more than physical needs for Seminary students. Starting with forty members in 1935, the Kimbark co-operative has now doubled its original membership and serves some Divinity School and University students, as well as accommodating all Seminary students who wish to become members. Woodlawn House serves a somewhat smaller number, giving its members the advantages of co-operative management, though not requiring the three and a half hours' work of the participating member at the Kimbark House. Under the leadership of the Kimbark Co-op members, a University Eating Co-operative has been reorganized and now serves University students who avail themselves of the superior services of Miss Weiser, whose part in the success of the co-operatives at C.T.S. has been so great. Both Woodlawn and Kimbark are in constant use for luncheon and dinner meetings of Seminary and University groups, and the growth in fellowship and understanding through the channel of the bread and meat shared with others is inestimable. Ours may not be the pattern of the Oxford colleges with their dining halls, but those of us who have had three years in Kimbark or Woodlawn fellowship can speak of a rich and unique experience which has been the center for our Seminary social relationships.

The communion in worship is the solid base for shared living in this community. Matins, held four mornings a week at 7:45 in the beautiful Hilton Chapel, is a brief service of music and prayer with a short talk by the leader. The person in charge of these services in Autumn Quarter kept a statistical record, thus enabling me to justify myself as a Congretationalist by quoting figures to you. The average attendance at these services was twenty-six persons. The vesper services, following the regular Wednesday afternoon tea, are longer and have been distinguished this year by fine music from student quartets, and effective use of liturgy. Throughout the Winter Quarter, the speakers at the vesper services came to us from the other seminaries of Chicago, our students participating in the services of other seminary groups.

The Seminary Players, under Dr. Eastman, have presented his new play, *The Examination*, a study of the contemporary college scene, before the ministers during Ministers' Week and later for the students and the United Church of Hyde Park. At this writing the Players have in preparation two other plays, *At the Junction* and *Twentieth-Century Lullaby*, which they expect to give us later.

Drama and romance are closely connected in my mind. Wedding bells have rung gaily for several student couples who have found each other while in the common experience of discovering a larger meaning to life here. Their happiness is ours, even though it may add to our impatience (speaking for those who are bachelors in real as well as academic terms).

Aldous Huxley, one of the many distinguished guests during the year, has advocated a strict asceticism and moral athleticism for the leaders of the new life for mankind. I have already indicated the breakdown of asceticism in our Seminary family. Spring will probably complete the destruction. But the extent of our athletic prowess is carefully recorded by the University's intramural department. The parsons have not run off with any championships this year as yet, but a basketball team that boasts two men of tall-timber classification gives promise of putting a scare into fraternity teams. The less talented athletes go in for ping-pong, which is a game not to be despised by

those who seek exhaustion in their amusements.

You see, I realize now that all that I could comprehend of Seminary life as a high-school Senior was merely a shadow of its full reality. Yet, as I sit by these windows and look out again at the Chapel, I realize that what I sensed at that time was something that I cannot, even after three years here, define—something that is at the very heart of all the varied life that you and I now share. By this brief sketch of student life here, this year, I have only painted the background for the scene. No words can catch its true signifi-cance, for this is not the portrayal merely of a landscape with moving human figures. There is One who stands there quietly. From his silence come our words, and in his composure all our action finds its meaning. So, I greet not you alone but all who are our brothers in Christ in the fellowship of faith and service. Our lives are joined, and nothing in this world can prevail against that union.

Affectionately,

RALPH

FACTS ABOUT MINISTERS' WEEK

January 31—February 4, 1938

ATTENDANCE: 235 (an increase of 10 per cent above last year)

STATES REPRESENTED: 18

DENOMINATIONS: 14—Congregationalists first, with 137—Presbyterians second, with 45

FEATURES: *Alden-Tuthill Lectures* on the "Public Prayers of the Church," by Dean Willard L. Sperry of Harvard Divinity School

Public Issues Forums addressed by Professor Paul Douglas, Dr. Walter H. C. Laves, and Dr. Paul Hutchinson

Other general sessions addressed by President Palmer, Dr. Douglas Horton, and Professor Samuel C. Kincheloe

Short courses conducted by President Palmer and Professors McGiffert, Holt, Pauck, Eastman, Boisen, Edwards, Graham, Spinka, and Mrs. Palmer

Round-Table Luncheons on Missions, the Oxford-Edinburgh Conferences, and Social Action

Dramas: Professor Eastman's new play, *The Examination*, and Mr. and Mrs. Martin Stevens' Marionette Theater production of *Joan of Arc*

Brief addresses by three students

EXPENSES: Everyone paid his own expenses, including travel and hotel bills.

FACULTY NOTES

[*The "cloistered life of a theological seminary professor" is not always quite as cloistered as it may seem. During the past year, in addition to their regular teaching duties, the members of our faculty have made the following contributions to Christian education.*]

President Palmer as an official delegate attended all the sessions of the Oxford and Edinburgh conferences. Later in the summer he visited Russia and made a brief trip through Sweden and Norway. Since returning, he has made some thirty or forty addresses describing the conferences. He has also written three follow-up articles—"Bringing Oxford Home" and "Bringing Edinburgh Home" for the *Christian Century* and "The Outlook for United Protestantism" for *World Christianity*. He has also continued his weekly articles on "The Broader Outlook of the Lesson" in the *Pilgrim Teacher* and written occasional articles for other journals, including the *Register*.

Next to the trip abroad, the outstanding event of his year has been the writing and publication of his new book, *The Minister's Job*, a survey of the task of a minister designed primarily for men considering religious vocations, but helpful also to men who are in the ministry who like to check up their own work by such a bird's-eye view of the total responsibilities and opportunities of their profession.

He has delivered addresses to the Council of Superintendents of the R.E.A. in New Orleans, the International Council of Religious Education and the Methodist General Council in Chicago, the Ohio Conference of Christian Ministers at Hiram College, and the Minnesota Council of Churches in Minneapolis. He has preached the baccalaureate sermon at the University of Iowa and Michigan State College and spoken at the following colleges: Grinnel, Olivet, Carleton, Miami, Western College for Women, Marietta, Washburn, Syracuse, Beloit, Wisconsin, Berea, Monmouth, Aurora, Abbott Academy, Williamsburg, Knox, Vanderbilt, Texas, Tillotson, Augustana, Bangor, University of Maine, Columbia, University of Oklahoma, College of the Ozarks, Bethal, University of Kansas, and Harvard. Other engagements have taken him to the state conferences of Ohio, New Hampshire, and Illinois. In addition, he has served as president of the Chicago Church Federation for the year 1937 and has been re-elected for 1938.

Dr. Arthur E. Holt returned from India, where he had been teaching for five months in Bombay, via South Africa, South America, and Mexico, spending several weeks on each continent. He flew over the Andes on the new Pan-Agra route and from Panama to Mexico City. Since coming back to Chicago, Dr. Holt has given several lectures, illustrated by his own moving pictures, and is now engaged in writing the Rauschenbusch lectures, which are to be given in Rochester in April and which have for their theme "The Farmer around the World."

Several articles have come from his pen including "Unrest in the African Bible Belt" and "Justice for the Revolutionary Farmer" both appearing in the *Christian Century*. A graphic description of the work done in the Belgian Congo by Earl Dix, a Nebraska farmer turned hunter-missionary, with whom Dr. Holt stayed, was accepted by the *Nebraska Star Journal*. "Social Action in Bombay" appeared as an issue of *Social Action*.

Fred Eastman has published three new books this year—*Ten One-Act Plays* (Willett, Clark), *Books That Have Shaped the World* (American Library Association), and *Men of Power* (Cokesbury Press). The last named is the first of a five-volume series of short biographies. He has also published a new one-act play, *The Examination* (Walter H. Baker Co.), which the Seminary Players presented during Ministers' Week. He has contributed articles on drama, motion pictures, church lighting, and other subjects to the *Christian Century*, the *Christian Herald*, *Public Opinion*, and the C.T.S. *Register*. He delivered the Samuel Harris Lectures on Literature at Bangor Theological Seminary. Other speaking engagements have included the Williamstown (Mass.) Institute of Human Relations, the Kentucky Education Association, the Woman's City Club of Detroit, the State Teachers College at

Springfield, Missouri, the Wesley and McKinley Foundations at the University of Illinois, Culver Military Academy, the University Women's Club of Peoria, Macalaster College, and the Chicago Congregational Ministers' Union. He resolves to lead a less violent life.

Professor McGiffert excerpts the following paragraph from the forthcoming Twenty-fifth Anniversary Report of his college class: "Aside from the pleasure of working out new courses and making over old courses and trying to figure out an ideal curriculum and writing book reviews and giving occasional courses of lectures and correcting proof for occasional books and articles and dealing with the repetitious problems of theological students centering around the trinity of questions, Whom? Which? What? and folk-dancing middle-agedly with wife and friends, I find my satisfactions in 'offices of general interest' like (1) vice-president of the Board of the Mount Desert, Maine, Larger Parish, a kind of staffed interchurch organization which certainly still proves quite successful in the state of Maine; (2) president of the Chicago Committee of the Council for the Clinical Training of Theological Students, which is doing its part to recover for Protestantism the nearly lost art of pastoral care; (3) vice-president of a local consumers co-operative food store, which does not hold out much promise of replacing capitalism as its more idealistic members incline to believe but which offers plenty of concrete excitements and saves many pretty pennies as well; (4) secretary of the American Theological Society, midwestern branch, located in the theological center of the U.S.A. and, like other professional societies, in the city full of buzz."

Professor Pauck has preached about twenty times at various places and occasions and addressed ministers' meetings of different denominations on theological and historical topics. He has lectured in the following colleges and seminaries: New Jersey College for Women, Michigan State, Elmhurst, Oberlin, Olivet, Dubuque, Skidmore, Hamilton, Union, Rochester, Elmira, Union Theological Seminary, New Brunswick Theological Seminary, and the Evangelical Seminary, Naperville. Last November he gave the annual lectures on religion in Hollins College, Virginia, and in February he was the leader of the annual religious forum at Wellesley College. He also lectured at the annual St. Louis Young People's Conference, the Arkansas State Student Conference, and the Silver Bay Summer Student Conference. Last summer he taught in the Friends' Summer School at Pendle Hill, Wallingford, Pennsylvania, and at Union Theological Seminary. The March 1937, issue of *Church History* contains his presidential address before the American Society of Church History on "The Nature of Protestantism." He also contributed an article to *Radical Religion* (edited by Reinhold Niebuhr) entitled, "The Christian Gospel for Today."

Professor Robinson's article on the "Resurrection of Jesus," published in the *Adult Bible Class Magazine*, April, 1936, brought a large number of requests for reprints. He delivered an address on the subject to the Ministers' Union of Chicago on April 6. He has brought out a revised edition of his handbook, *The Gospel of John*, which is now available. He read a paper to the New Testament Club of the University on "The Use and Misuse of the Gospel of John." He has been giving addresses on New Testament subjects and showing slides of Palestine in the Union Church of Hinsdale, Central Congregational Church of Galesburg, and others. He spoke before the Illinois Congregational and Christian Women's Fellowship. At the Conference at Tower Hill, Michigan, last summer the young people piled up a record of perfect attendance at Professor Robinson's course on "The Life of Jesus." At the December meeting of the Theological Faculties Union of Chicago he was elected vice-president of the Union for the year 1938.

Dr. Kincheloe has published a volume *Religion in the Depression*, one of a series of studies on the social effects of the depression, sponsored by the Social Science Research Council of New York. He has been working on *The American City and Its Church*, which will be published in the spring by the Friendship Press as the study book on the city by the Missionary Education Movement. Dr. Kincheloe's research and survey work implicate him in many conferences on community planning. He is a member of such planning committees in the Congregational Union and in the Chicago Church Federation.

Matthew Spinka's recent book, *Christianity Confronts Communism*, was republished in England as the January selection of the British Religious Book Club. He has also published an article in the Winter issue of *Christendom* on "President Masaryk's Religion." At present he is preparing for the press a translation of the tenth-century Slavonic version of John Malala's *Chronicle*. During the Christmas holidays he attended the annual meeting of the American Society of Church History, at Chester (Pa.) and Philadelphia, and was elected secretary of the organization as well as re-elected as managing editor of *Church History*. He has held the latter office since 1931. He is a member of the Chicago committee on the Madras Conference and of the committee on "Rethinking Congregationalism." He delivered addresses at Olivet College, Hillsdale College, and Aurora College, and before the Ministerial Association of Indianopolis.

During the autumn quarter, the speaking engagements of *Professor Davis Edwards* included among other things five lecture-recitals on modern drama which were presented at the Chicago Art Institute and a series of lecture-recitals on modern drama in St. Louis. During the Christmas holidays, Professor Edwards attended the annual convention of the National Association of Teachers of Speech in New York City and presented a paper on "The Sources of Vachel Lindsay's Poetic Technique."

Cecil Smith, as music critic of the *Chicago Tribune*, has daily been chasing after unfortunate singers and instrumentalists like a fox-hound thirsty for the kill. He has contributed occasional articles to national musical publications and has delivered lectures on musical subjects before a number of groups including (so he says) his first and last woman's club. He is chairman of the Committee on Church Music in the Music Educators' National Conference and is arranging a program and discussion on this subject for the nation-wide conference of music educators in St. Louis late this month. He continues as Minister of Music in the First Congregational Church of La-Grange, where the musical accomplishments of his choir provide great satisfaction and where a new organ has been installed that should serve as a model of appropriate design for an instrument to be used in religious services.

Professor Alderton, as Director of Student Field Activities, has made some twenty field visits each month, supplementing these with nearly a score of field trips for small groups of students. As forum leader in the Federal Forum Projects initiated by Dr. John W. Studebaker under the Office of Education, Department of the Interior, Professor Alderton spent the Spring Quarter of 1937 serving the forum projects at Minneapolis, Minnesota; Dayton, Ohio; Atlanta, Georgia; and the Seven County Public Forum centering at Goldsboro, North Carolina. While in these various communities he had other speaking engagements: At the Adult Education Institute conducted in the Center for Continuation Study on the campus of the University of Minnesota; at the Ohio Valley Regional Adult Educational Conference at Cincinnati; the annual conference of the Religious Education Association at Cleveland; and in a number of broadcasts on public issues at Atlanta. In the summer Professor and Mrs. Alderton visited students in summer service on their fields in South Dakota, Montana, Washington, Oregon, Idaho, and Wyoming. They spent three weeks at Pullman, Washington, where Professor Alderton taught in the Summer Institute for Rural Religious leaders. He later visited the newly opened camp for Congregational young people on the shores of Coeur d'Alene Lake and the Young People's Conference at Seabeck on Puget Sound. While in residence at the Seminary he has had many forum engagements and served on committees and commissions with the Church Conference of Social Work, the Adult Education Council, the Chicago Church Federation, and as consultant on matters of program and personnel for training institutes in the churches, settlements, and neighborhood institutions in the communities of the city and the surrounding area.

Robert Cashman, our Business Manager, has received many invitations to speak on "The Finances of the Church." For several years he has devoted the major portion of his time to the financial problems of the Seminary and its related institutions. But where Cashman is, "Problems fade, and bills are paid." His recent book on *The Business Management of the Church* is being well received by ministers and laymen alike.

BOOK REVIEWS

With God and Friends Each Day

By Frederick R. Daries. Nashville: Cokesbury Press, 375 pp. $1.00.

This handbook of daily devotions is admirable in its simplicity, brevity, and fine combination of a devout spirit and an understanding of everyday spiritual needs. For each day there is given on a single page a compact thoughtful paragraph, a brief, direct, and uplifting prayer and the verse of a hymn. Placed on the breakfast table each morning it would be more important and valuable than the morning newspaper. It can be used any year beginning at any time and should be brought widely to the attention of Christian people.

Albert W. Palmer

Unholy Pilgrimage

By Thomas L. Mann. New York: Round Table Press, 1937. 185 pp. $2.00.

In the last *Register* I called attention to two good books on Russia, *I Search for Truth in Russia*, by Sir Walter Citrine, and *Collectivism: A False Utopia*, by William Henry Chamberlain. Here is a third which supplements them. Thomas L. Mann is a young Episcopal parson with Anglo-Catholic tendencies and a brilliant English style. He reports what he saw in Russia in vivid sympathetic fashion. The author had the advantage of speaking and understanding Russian, and he has the instincts of a good journalist in reporting what he saw and heard. Of course, what he tells bears chiefly on the cultural side of Russian life and is, therefore, probably a more favorable report than if it had dealt with the economic and political aspects of Russia's great experiment. Culturally the Soviet regime is doubtless making progress, but on the economic side there is room for serious question, and as a political system it exemplifies the tyranny that leads to intrigue and violence. Granted that Soviet economics may work out successfully, the great question about Russia is: "Can the undoubted cultural progress at last overcome and control the political tyranny? Can a dictatorship save its own soul?" No one knows!

Albert W. Palmer

Make Life Worth Living

By Joseph R. Sizoo. New York: Macmillan, 1937. 190 pp. $1.75.

The charm of this book lies in its clarity and its optimism. While not ostensibly a book of sermons, each chapter shows unmistakably the homiletic touch. The material in all these chapters has been preached! And it is good preaching, well organized, well illustrated, and well adapted to the needs of the average man. The author is pastor of the Collegiate Church of St. Nicholas in New York and is probably destined to be one of New York's outstanding preachers. I say "probably" because, fine as the book is, it yet leaves me wishing it had struck a deeper and more disturbing note sometimes. One cannot help but wonder if the author is not too facile, too sure he has all the answers, too likely to leave his hearers at ease in Zion!

Albert W. Palmer

Men of Power

By Fred Eastman. Nashville: Cokesbury Press, 1938. 186 pp. $1.50.

This is the first in a series of five volumes to be published by Cokesbury Press from Dr. Eastman. It contains brief biographies of Jefferson, Dickens, Matthew Arnold, and Pasteur. Other volumes will contain the biographies of statesmen, philosophers, religious leaders, and authors—an interesting list. If anyone asks why such brief biographies should be written of men whose biographies have already been written at great length, the answer is easy and sufficient. The long biographies are too long for most people to read. Moreover, the theory upon which these little biographies are written is the eminently true one—that in order to understand a man it is not necessary to know everything he did. The author has specified some things it is necessary to know about any man in order to understand him, as his inheritance, his environment, his main purpose, some of the conditions that favored or opposed his development and his work, together with his most obvious characteristics and accomplishments. Many biographies are

spoiled or heavily overloaded by following a purely chronological order and by omitting nothing that could possibly be put in. If Dr. Eastman succeeds in producing four more volumes of equal worth with this, and if they can receive the wide reading which they deserve, we will have accomplished a definite feat in the way of popular education. Not to discriminate unjustly against the others, the life of Pasteur is perhaps the most interesting in this first volume, though the author has caught the real spirit of each one of his subjects. The book is written in perfectly clear and concise style and gives a thoroughly appreciative picture of the men described in it. It contains a brief but sufficient bibliography and an explanation of the author's method in writing biography. The proofreading has been well done, except that "gamboling" should be read for "gambling" on page 70 (ten lines from the bottom), and "face" for "fact" (middle of p. 29). "Inside his vest" (same page) is perhaps not a wholly happy expression for the context, even for those who love the vernacular. These are trivial items. The whole book is an excellent piece of work and abundantly justifies Dr. Eastman's theory about biographies. It is full of information of the right kind and, what is equally important, is without a lot of useless stuff.

Carl S. Patton

Christian Hope for World Society

By John T. McNeill. Chicago: Willett, Clark, 1937. 278 pp. $2.50.

Students of Christian history have often deplored the lack of an adequate historical study of the Christian literature on social problems. Professor McNeill has applied his wide learning to the fulfilment of this need.

In his new book, which has grown out of lectures delivered under the Russell Foundation in Auburn, he offers a survey of the thoughts and ideals of the Christian writers of all generations concerning the social expression of the Christian faith. The tightly packed historical study ends with an analysis of the present situation which is unusually searching and suggestive for optimists and pessimists alike. It is natural that the technical historian should disagree with some of the interpretations and emphases which Professor McNeill presents with reference to some of the historical data which he discusses. But he, as well as the layman, will be greatly rewarded not only by the presentation of the amazing fulness of Christian social thought but also by the numerous astute critical observations which Dr. McNeill has woven into his story. Every chapter contains some suggestive point of view which could be expanded in new studies. It may perhaps be said that Dr. McNeill has undertaken almost too great a task within the limits which were set to him by the original lecture assignment and the plans for their publication. Some sections, particularly those dealing with the modern church, appear to be too thickly filled with detail so that the general tendencies of the historical development and the broad lines of interpretation do not become as clear and prominent as they should be. As a whole, however, the book is praiseworthy as the product of a ripe and admirably circumspect scholarship.

I do not know whether the author or the publishers are responsible for the lack of an index. Whoever is at fault should be sharply criticized for not supplying an historical study of this kind with the apparatus which would make it more useful to its readers.

W. Pauck

New Books on Jesus

The Peril of Modernizing Jesus, by Henry J. Cadbury. New York: Macmillan, 1937. 216 pp. $2.00.

The Experimental Logic of Jesus, by Ralph Waldo Nelson. New York: Revell, 1926. 452 pp. $3.00.

Readers not previously inoculated against the point of view of the first of these volumes will find themselves in the uncomfortable position of wondering what will be left when the bomb has burst. Dr. Cadbury does not ask the usual questions such as, What was the aim of Jesus? What were his social teachings, his religious experience? Rather he inquires: Did Jesus have a purpose? Had he anything to say about social institutions as objects of moral criticism and control, of social principles and motivations?

To neutralize our modern bias and to make us aware of anachronism in our interpreta-

tions of Jesus is the author's fundamental aim. The tacit assumption of most writers about Jesus, that their own outlook is correct and that Jesus inevitably shared it, he punctures remorselessly. The infallibility, imitability, relevancy, and universality of Jesus he does not seek to protect. He packs his brief but somewhat disjointed exposition with a vast amount of cogent material.

As a New Testament scholar Dr. Cadbury takes no responsibility for the theological implications of his well-grounded conclusions. To theology he leaves two tasks: (1) To replace the anachronistic pictures of Jesus now in vogue with the historic picture so deftly that the emotions associated with the former may empower the latter in its function of criticizing our idols of thought and conduct. (2) To expound the proper limitation of history in respect to religious faith.

His admirable notes deserve a word of comment. I missed any reference to Mr. Boisen's interpretation of Jesus in *The Exploration of the Inner World.* The Lowell lectures, which form the basis of Dr. Cadbury's book, were delivered before Mr. Boisen's book was published, but the notes should have dealt with the latter's important statement about Jesus.

Dr. Nelson's extended treatment of the experimental logic of Jesus might be described as an exhibit of the peril of modernizing Jesus. I do not mean to discount the value of the book, for it is rich in insights and persuasiveness. Its author adheres to the current philosophical and sociological pragmatism. These theories need to be examined and appropriated by Christian theology. To give them the authority of Jesus undoubtedly will enable many hesitant Christians to accord them a sympathetic attention they would not otherwise receive. Such readers are likely to find themselves carried persuasively along the way of the new logic. But the question still remains whether it would not be better to forego this apparent pedagogical advantage and let the experimental logic stand on its own feet. The authority of Jesus is that of an inspirer rather than of a mentor and exemplar.

A. C. McGIFFERT

WHAT HAS CHRISTIANITY TO SAY?

By F. R. Barry. New York: Harper's, 1938. 192 pp. $2.00.

Dr. Barry can count on a hearing, if only because he writes so well. Modestly he disclaims both scholarship and originality, but he has the feel of his audience and knows how to reach them. The questions on which Christianity has something that needs saying are politics, fatalism, God, standards and compromises, and man. The inclusion of the last subject deserves a word of praise. It is becoming increasingly apparent that profoundly different ideas of the essence of human nature underlie the divisive creeds of contemporary life, and Christian thinking needs to become explicit at this point.

It is quite appalling to have an established churchman like the author remark that Christians are once more a small minority in a world in which their axioms are discredited and in which their whole attitude to life seems not merely incredible but treasonable. Such a judgment shows how far the virus of continental paganism has penetrated the British Isles. Dr. Barry frankly says that the civilized world is threatened at this moment with the last and bloodiest of the wars of religion. He is thinking of Fascism and Communism as rival religions and, like Adolf Keller, he interprets them as the expression of deep irrational subconscious layers of the mind. What strategy does he propose? Like Barth, to meet irrationality with an equal power of Christian irrationality? Well, he inisists that Christianity can exert its full force on human society as a way of living only if it is sustained by the convictions embodied in traditional theology. But he insists equally that Christianity has something desperately important to offer an age which has lost its trust in reason, conciliation, and sanity by its faith in God, who orders and guides his world by a rational will. What other faith offers liberation out of the prison of despairing skepticism and self-centered disillusionment?

The book announces itself as one of a series, without giving any details. Unlike most of the recent Anglican books, it makes small mention of the church.

A. C. McGIFFERT

LIBERALISM FACES THE FUTURE

By Clarence R. Skinner. New York: Macmillan, 1937. 159 pp. $1.50.

The rising tide of authoritarianism has brought about a politics of crisis, an economics of crisis, a philosophy of crisis, as well as a theology of crisis. The Dean of Tufts College School of Religion concerns himself primarily with the first form. He defines liberalism in terms of a method and an analysis, as experimentalism, toleration, unconventionality, and discovery. These root in a great historical reaction to authoritarianism, feudalism, fixity, and dogma. He believes that the weaknesses of liberalism are its negativism, its overemphasis on the worth of personality, its trust in logic, its individualism, and its principle of gradualism which is overpatient of wrong. But liberalism has an important mission to carry on. Wide groups of people still need to be set free: from women and children to share-croppers and teachers. What kind of freedom? Each group needs its own particular release from some sort of exploitation and oppression and an opportunity for self-relaxation.

The book looks at religious liberalism only indirectly. Its brevity prevents a detailed examination of the problems which the author not only skilfully points out but deals with in terms of illuminating generalizations.

A. C. McGIFFERT

THE FIRST FIVE CENTURIES

By Kenneth Scott Latourette. New York: Harper's, 1937. xxiv+412 pp. $3.50.

This is the first volume of an ambitious project, "A History of the Expansion of Christianity," which is to comprise six volumes and cover in its scope the history, with emphasis upon the missionary history, of the entire Christian church, including the so-called "younger churches." Because of the missionary emphasis, the last three volumes will be devoted to the nineteenth and twentieth centuries.

This first volume of the series sums up admirably the results of modern research in the various specialized fields represented; accordingly, it provides a reliable and readable account of the emergence and development of Christianity to the end of the fifth century. The chief interest, of course, centers in the expansion of the new religion, the factors aiding or retarding its spread, the influence of the environment upon Chrisitanity or vice versa. The standard of scholarly attainment shown in the first volume emboldens one to expect confidently that the completed series will constitute the most exhaustive and authoritative treatment of the subject produced hitherto. The work is heartily recommended.

MATTHEW SPINKA

LETTERS OF JOHN DAVENPORT PURITAN DIVINE

Edited by Isabel M. Calder. New Haven: Yale University Press, 1937. xi+301 pp. $3.00.

This book was published for the First Church of Christ in New Haven as a part of the commemoration of the three hundredth anniversary of the church of which John Davenport was pastor, and which is now known as Center Church. The main part of the work is prefaced by an informative biographical sketch. The letters which follow are painstakingly edited and furnished with abundance of explanatory footnotes. The correspondence ranges from 1624 to 1669/70, that is, prior to Davenport's immigration to the colony as well as covering the whole period from that time (1637) to his death. Most of the letters were written to John Winthrop the Younger, governor of Connecticut, and reveal the interests of these two leaders of the intellectual life of New England. John Winthrop belonged to that small group of eager students of natural sciences whose enthusiastic labors led to the establishment of the Royal Society. The correspondence discloses a great deal of intimate, not to say trivial, concerns and interests of men and women of all classes and throws much light upon seventeenth-century New England life.

MATTHEW SPINKA

THE MODERN FAMILY AND THE CHURCH

By Regina Westcott Wieman. New York: Harper's, 1937. 407 pp. $3.00.

This excellent book by an able writer covers the following subjects: "The Family in the

Life of Today," "The Church and Its Relation to the Family," "The Church at Work with the Family," and "Facing into the Future."

Mrs. Wieman's argument is to the effect that, first of all, the family must find its security in the growth of the sound family spirit. For this there is no substitute. The family must be seen "as the chief germinative center of the finest aspect of culture which is genuine fellow feeling and true communion among mankind." The family must then participate as a social group in the life of the great society. It cannot become an isolated, ingrowing unit.

In aiding the family in the achievement, first, of a true self-consciousness and, second, of true public-mindedness, the church is an institution of major importance. The church aids the family not only in making significant the various crises and important occasions which arise in family life but in emphasizing in the larger national life those values which make the family experience important. On the technical side the church can learn what modern psychology and sociology know about the educational process and can make the family aware of the expression of the parental instinct on its professional side. On the side of public action the church can help build a society which will open up opportunities to the family and not regiment it. It can work for a free family in a free society.

This book covers a wide range of historical and practical material and has been rightly chosen as a book of importance by the Religious Book of the Month Club.

ARTHUR E. HOLT

BURNING QUESTION: MAKING YOUR LIVING IN A MONOPOLIZED WORLD

By Louis Wallis. Chicago: Willett, Clark, 1937. 111 pp. $0.75.

Louis Wallis has for years been a man with one message. He is impressed with the handicap under which society operates so long as there exists the unearned increment which society creates in property values and then turns over to the individual for private exploitation. This he drives home once more in his book, *Burning Question.*

There was a time when the reader in Chicago was entirely ready to believe that all Chicago real estate was gaining in value at such a rate that Strauss and Company could build up a great business on the assumption that there was a chance for people to operate on a sound basis in between the first cost of city property and the ever mounting cost of maintenance. Everyone who ever owned a Strauss bond now knows that this isn't so, and everyone who owns real estate in Chicago knows that he is holding an unprofitable investment. If the single-taxers would come forward with some kind of scheme which would compensate real estate owners for their unearned losses they would get a wider hearing at the present time.

ARTHUR E. HOLT

PSYCHOTHERAPY AND PHILOSOPHY

Will Therapy, by Otto Rank; translated by Jessie Taft. New York: Alfred Knopf, 1936. 290 pp. $2.50.

Truth and Reality, by Otto Rank; translated by Jessie Taft. New York: Alfred Knopf, 1936. 193 pp. $2.00.

Both of these volumes are translations of books which appeared in the original German in 1929.

Each one of the excommunicated followers of Dr. Freud has found himself enjoined from using the term "psychoanalysis" and has been under the necessity of coining a new name for his particular system. Hence the title of the first book, *Will Therapy.* It is the name which Rank has chosen to designate his point of view.

In sharp distinction from Freud, who assumes that conduct is wholly determined by past history, Rank sees in each personality a creative force, the "will." He thinks of this as an inner world taken in from the outside by means of "identification," which in course of time becomes an independent power and seeks to influence and alter the external world. In the recognition of this fact he finds the starting-point of all constructive psychotherapy.

Rank's rejection of determinism is seen likewise in his emphasis upon the present as against the past. For him the "traumatic" experiences of childhood, so much stressed by

reud, are not "repressed into the uncon-
cious" and there preserved. They are instead
ontinued permanently in actual living. In the
euroses they are present as unsolved prob-
ms clamoring insistently for attention. To
lame a neurosis upon such a past experience
an escape device, a means of diverting at-
ntion from the difficult present. He therefore
nters the entire analysis in the present, be-
inning with the analytic situation itself.

In the matter of method, his technique con-
sts in having no technique. He sees in the
nterpersonal relationship between physician
nd patient the basis of all psychotherapy, and
e seeks to convert experience and under-
tanding into flexible skill without permitting
nem to become crytallized into technical rules.
His aim is to help the patient to accept himself
s he actually is in the living present in order
hat he may be able to express his creative
ill. Throughout Rank belittles the "ideologi-
al" and stresses the "dynamic" factors.

The second book is an attempt to present
psychology of the personality and a phi-
osophy based upon psychotherapeutic experi-
nce. Approaching this book after a profitable
cquaintance with the same author's *Modern
Education*, the reviewer confesses to no little
isappointment. He misses the emphasis upon
he social factors and the understanding treat-
nent of moral and religious problems which
n that book had so favorably impressed him.
triking in this book is the insistence that the
im of psychotherapy is to comfort the indi-
idual concerning his badness and to release
im from the outworn fetters of Jewish-Chris-
ian morality in order that he may be free to
nake himself what he is.

The explanation may perhaps be found in
he fact that this book was written during the
eriod when the author was in process of tran-
ition from a long discipleship to Dr. Freud
nd at the time when he was riding the crest
f his popularity among the American intelli-
entsia. It is further to be noted that for a
hysician with a flourishing practice the liter-
ry output in this period was extremely heavy.
t may suffer from a too great facility in the
se of words.

These two books are in many places illumi-
ating and provocative. They are anything
ut easy reading. This may be due in part to the translation. In general, we are left with the impression that they are the product of one of the keenest minds among the psychoanalysts, but that Rank the philosopher is less important than Rank the therapist and the interpreter of "will therapy."

ANTON T. BOISEN

WORLD CHAOS OR WORLD CHRISTIANITY
A POPULAR INTERPRETATION OF OXFORD AND EDINBURGH
1937

By Henry Smith Leiper. Chicago: Willett, Clark, 1937. 179 pp. $1.50.

There are no less than five feet of bookshelf space on the Oxford and Edinburgh conferences. Henry Smith Leiper gives us what he designates as a "popular interpretation." The reviewer accepted the assignment to make a review, thinking this popular statement would tell him what he already knew. He was surprised to find that he was *reading* the book. Mr. Leiper has given the spirit of the conferences and has revealed the genius of the various presentations and in so doing enables one to appreciate as well as to comprehend them. While his treatment of the "ecumenical process" is a most optimistic one in presenting differences of opinion, he presents something of the problem angles of such conferences.

SAMUEL C. KINCHELOE

FORMGESCHICHTE UND SYNOPTISCHE QUELLENANALYSE

By Dr. Kendrick Grobel. Göttingen: Vandenhoek & Ruprecht, 1937. 130 pp.

Dr. Grobel, who was graduated from the Seminary in 1932 and spent two years on the traveling fellowship, was awarded the Doctor's degree in Heidelberg in 1934. He studied, principally, with Professor Dibelius, but also took courses with Professor Bultmann at Marburg. He knows his subject thoroughly and has produced by far the best compendium and history of the new way of studying the Gospels. In the first chapter he defines *Formgeschichte* and compares it with the source theory. In the second chapter he gives the history of gospel study in Germany. In the third he reviews American critical analysis of the Gospels—

Dr. Burton, Carl Patton, B. H. Streeter, Vincent Taylor, F. C. Grant, and others.

One of the results of the study would seem to be the recognition of the impracticability of trying to fit the new method into the old source theory—putting new wine into old skins. The new way tries to get away from source theories and to classify the material of the Gospel by its various forms—miracle stories, words of Jesus, moral teachings or sermons, anecdotes to illustrate a lesson, eschatological prophecies. The principal result, however, of the work, as stated by Grobel on page 121, is the clear conclusion that the biographical interest arose rather late in early Christian history after a lively growth of stories and teachings for the practical use of early Christian preachers and ministers.

BENJAMIN W. ROBINSON

NEW CHAPTERS IN NEW TESTAMENT STUDY

By Edgar J. Goodspeed. New York: Macmillan, 1937. 223 pp. $2.00.

This volume contains the Ayer lectures for 1937, delivered at Rochester Theological Seminary. It is seldom that a collection of lectures and particularly a putting-together of several essays on different subjects turns out to be such a veritable treasure chest of modern information on neglected but very important principles of New Testament interpretation.

The first chapter deals with ancient ways of publishing. It includes a clear picture of the change from the use of papyrus rolls to leaf books which took place in the middle of the second century.

The heart of the volume has to do with New Testament translation and with the many modern translations. He shows the great need and advantage of using modern translations.

The much-discussed question of whether the gospels were originally written in Aramaic or in Greek is admirably presented in chapter vi. The case is settled clearly and decisively in favor of Greek. Twelve defects of the Aramaic view are listed on page 156. On the question of pseudonymity and authorship of New Testament books, there is nothing in the English language so clear and concise as chapter vi of this volume. The final chapter lists the more widely circulated modern perpetrations of so-called newly discovered manuscripts of early Christian records. The letter "written by Jesus Christ" and found "at the foot of the cross" which was sold to Professor Goodspeed at his front door for fifteen cents is one of the best known. The "Lost Books of the Bible" make up the final section of this chapter.

Taken altogether, the information contained in this volume makes it indispensable for any serious student of the New Testament.

BENJAMIN W. ROBINSON

ONE THOUSAND QUOTABLE POEMS

Compiled by Thomas Curtis Clark. Chicago: Willett, Clark, 1937. 370 pp. $2.50.

If any reader of this review does not already have on a library shelf the two volumes of *Quotable Poems*, compiled by Thomas Curtis Clark, he may now secure the two combined between the covers of one book, and the price is still the price of one of the single volumes. No anthology of short poems is better suited to the needs of the modern ministry. However, the publishers would have served their readers better had they combined the indexes of the component volumes.

FRED EASTMAN

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

BATES, E. S., Biography of the Bible
CROOK, M. B., The Bible and Its Literary Associations
GOODSPEED, E. J., An Introduction to the New Testament
LINDSAY, A. D., The Moral Teaching of Jesus
MAURIAC, F., Life of Jesus
MARSTON, C., The Bible Becomes Alive

Church History:

DRURY, C. M., Marcus Whitman
GEISMAR, E., and SWENSON, D. F., Sören Kierkegaard
HOLBORN, H., Ulrich von Hutten and the German Reformation
LYON, T., The Theory of Religious Liberty in England, 1603–1639
NIEBUHR, R. H., The Kingdom of God in America
PEEL, A., Congregationalism through the Centuries
PIETTE, M., John Wesley in the Evolution of Protestantism
POPE, H., Saint Augustine of Hippo
SWEET, W. W., Makers of Christianity from John Cotton to Lyman Abbott
WALSH, W. T., Philip II
ZENOS, A. C., Presbyterianism in America

Science of Religion and Missions:

LATOURETTE, K. S., Toward a Christian Fellowship
LIN, Y., The Importance of Living

Philosophy, Psychology, and Science:

AARON, R. I., John Locke
BURTT, E. A., Principles and Problems of Right Thinking
DIXON, W. M., The Human Situation
DUVALL, T. G., Great Thinkers
GILSON, E., The Unity of Philosophical Experience

Religion and Theology:

BAILLIE, J., and MARTIN, H. (eds.), Revelation
BARRY, F. R., What Has Christianity To Say?
BRIGHTMAN, E. S., The Future of Christianity
DICKIE, J., Fifty Years of British Theology
HARKNESS, G., Religious Living
HENDRY, G. S., God the Creator
KNUDSON, A. C., The Validity of Religious Experience
MACKINTOSH, H. R., Types of Modern Theology
MARITAIN, J., The Degrees of Knowledge

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

MORE, P. E., Pages from an Oxford Diary
ROSE, C., When Man Listens
STAHLIN, W., The Mystery of God
WHALE, J. S., What Is a Living Church?

Practical Theology:

BADER, J. M., The Message and Method of the New Evangelism
BAILEY, A. M., Stand Up and Preach
BOAZ, H. A., The Essentials of an Effective Ministry
BRADLEY, K. and D., Adventure Eternal
BROWN, W. A., The Minister, His World and His Work
BRYAN, D. C., The Art of Illustrating Sermons
CLARK, G., I Will Lift Up Mine Eyes
DICKS, R. L., Meditations for the Sick
FOSDICK, H. E., Successful Christian Living
JONES, E. S., The Choice before Us
LESTER, M., Why Worship?
MUELLER, F. F., Ethical Dilemmas of Ministers
PALMER, A. W., The Minister's Job
PATTON, C. S., More Two-Minute Stories
SHANNON, F. F., The Christian God
SIZOO, J. R., Make Life Worth Living
SCHOFIELD, J. A., A Year of Children's Sermons
SOCKMAN, R. W., Recoveries in Religion

Social Ethics:

ANGELL, N., The Public Mind
BERDYAEV, N., The Destiny of Man
BRUNNER, E. DES., Rural Trends in Depression Years
DANA, M., Christ of the Countryside
EHRENSTRÖM, N., Christian Faith and the Modern State
HUXLEY, A., Ends and Means
KELLER, A., Five Minutes to Twelve
KINCHELOE, S. C., Research Memorandum on Religion in the Depression
LEIPER, H. E., World Chaos and World Christianity
LUNDBERG, F., America's 60 Families
MARTIN, HUGH, Edinburgh, 1937
OLDHAM, J. H., The Oxford Conference
RALL, H. F., Religion and Public Affairs
SHERRILL, L. J., Family and Church
VAN DUSEN, H. P. *et al.*, Church and State in the Modern World

Religious Education:

CARRIER, B., Church Education for Family Life
CHAVE, E. J., Personality Development in Children
SMITHER, E. L., The Use of the Bible with Children

Drama, Biography, and Literature:

EASTMAN, F., Men of Power
HENDEL, C. W., Citizen of Geneva
LESTER, M., It Occurred to Me
NIEMÖLLER, M., Here Stand I!
NORTHCOTT, R. J., Dick Shepherd
ROUTH, H. V., Towards the Twentieth Century
THROP, M. F., Charles Kingsley

MATTHEW SPINKA, *Librarian*